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IN CHRISTIANITY THERE CAN BE NO CONCERNING TRUTH, WHICH IS NOT ANCIENT; AND WHATSOEVER IS TRULY NEW, IS CERTAINLY FALSE. BISHOP PEARSON.

BIOGRAPHY.

FOR THE CHURCHMAN'S MAGAZINE.

Brief Sketch of the late Dr. Markham,

ARCHBISHOP OF YORK.

[Altered from the Gentleman's Magazine.]

THE Right Rev. Dr. WILLIAM MARKHAM was translated from the See of Chester to the Archiepiscopal See of York in 1776, on the demise of Dr. Robert Drummond; which See he filled for more than thirty years, as he died in November, 1807, in the 89th year of his age.

The virtues of this venerable prelate were of the most amiable kind. With great learning, he was modest; though raised to the highest station, he was meek and humble. His religion displayed itself in all the concerns of life, without austerity, and free from ostentation. The mildness of his temper rendered him indulgent to the faults of others, and made him a condescending, engaging and instructive companion. Those who in early life had the happiness of being his pupils, universally agree, that as an instructor he had no equal. It is difficult to say, whether he most excelled in his manner of conveying knowledge; or in exciting youth to laudable pursuits; in storing their minds with good principles, or in eradicating bad; in extolling the happiness of virtue, or in exposing the

misery of vice. His knowledge in Greek and Roman literature was universal; his taste pure, and his topographical accuracy most uncommon. With these requisites, he never failed to insure the attention of his scholars, and to enliven his lectures by pleasing and interesting anecdotes. He was so perfectly master of the proper incentives for different dispositions, that the studious were ever ambitious of his praise, while the idle feared his rebuke. After having successively presided over those great seminaries, *Westminster* and *Christ Church*, his character and learning recommended him as worthy to direct the education of the Prince of Wales and Duke of York, an event which led to that rank which he so honorably reached, and creditably filled.*

It does not appear that the Archbishop of York was ever engaged in works for the press, though no one was more consulted by others. In the great assembly of Peers he seldom spoke: but when once attacked in a very pointed manner for party purposes, he defended himself with great spirit and eloquence. As a preacher, he despised every unworthy art of acquiring popularity. His voice was clear, distinct and melodious. His language was remarkable for its simplicity and elegance. His sentences were concise and perspicuous; and his manner in public as in private was animated, dignified and persuasive. In all the relations of life he was peculiarly happy. As a husband, he was beloved; as a father, revered; as a master, served with affection; as a patron and benefactor, his bounties were felt and gratefully acknowledged. By his assisting hand, the churches of York, Rippon and Southwell, were repaired, ornamented and beautified. Throughout an extensive diocese, his Clergy looked up to him with respect and deference, and all listened to him with love and admiration.

* It should be mentioned, to the honor of the Church of England, that those of her Clergy who successfully discharge the responsible office of instructors of youth, are generally sure of honorable preferment in the Church.

FOR THE CHURCHMAN'S MAGAZINE.

Religion a Resource against Despondency and Sorrow.

DESPONDENCY and sorrow are the lot of all men. Anxiety and languor oppress even the active competitors for the emoluments and honors of the world. The most gay child of pleasure in those moments of reflection which force themselves upon him, will be filled with chagrin and disgust. How does it happen that the votaries of the world, though ever eager and active, never attain that felicity which is the object of their pursuit? Why, on the contrary, are their bosoms the seats of restless anxiety, of mortified disappointment? They have never pursued the only true and satisfying good. They have sought that happiness in the creature, which is to be found only in the Creator. They have placed that confidence in

the maxims and pleasures of the world, which is due only to the infinitely wise and perfect God.

The capacious and aspiring soul of man was never designed to be satisfied with sordid and sensual gratifications. It is endued with the powers of knowing, of loving and enjoying its divine author.—The desire after happiness, which animates the soul of man, will never be satisfied, until his affections center in God. Infinitely perfect, infinitely blest, he alone can put satisfying joy and gladness in the heart—joy and gladness to which the men of the world are strangers, when their corn, and their wine, and their oil most abound.

Religion reclaims us from the vain pursuit of unsatisfying pleasures, and changes the bent of our desires from the world which is uncertain, and disappointing to that God who is immutable, and with whom is the fulness of joy. Religion transforming us into new creatures, and making us partakers of a divine purity, makes us also partakers of new and divine joys. The joys which flow from the service of God, and from confidence in his favor and protection, displace from our minds those restless desires for the things of the world, which occasion so much anxiety and trouble. Our most exalted hopes are realized, our most ardent desires gratified in the enjoyment of the love and favor of the all-glorious source of perfection and felicity. "Lord, what wait I for," exclaims the soul that is partaker of the divine comforts: "my hope is in thee." In meditating on thy law, in adoring thy perfections, in exercising towards thee the holy fervors of faith and love, I experience those exalted joys which the world can neither give nor take away. The light of thy countenance dispels the shades of sorrow, and enlivens and supports me through all the trials of my pilgrimage. "The law of thy mouth is dearer to me than thousands of gold and silver. Thy favor is life, thy loving kindness is better than life. In the midst of the sorrows which I have in my heart, thy comforts refresh my soul."

Religion is thus a resource against despondency and sorrow, because she makes us partakers of a supreme and satisfying good. She assures us also of the guidance and protection of an unfailing and almightly friend.

The world is a vale of tears and misery. Our irregular thoughts and roving desires often involve us in despondency and trouble. The tenure too by which we hold human enjoyments, is so precarious, that in the very moment of expected fruition they are often wrested from us. What an host of diseases prey upon our frame! How many trials and afflictions assail us, from the unfaithfulness of friends, from the malice of enemies, from the cares and disappointments of business, from the misconduct of those who hold a place near to our hearts, from the dissolution of the ties that bind us to some loved relative or friend! When we survey the numerous sources of disappointment and sorrow, the bitter exclamation forces itself from us, "Man is born to trouble, few and evil are his days!" Ah! where is the favored individual, who, at some period, has not experienced the vanity of the world, or been pierced by its poignant sorrows!

But could we be assured that through this pilgrimage of disappointment and woe, there was a friend present with us, on whose

sympathy, wisdom and power we could confidently rely; could we be assured that there was ever with us an infinitely merciful and powerful protector to shield us from danger, to guide our erring footsteps, and to strengthen our feeble spirits; could we be assured that he would permit no affliction to approach us but with the purpose of mercy, to awaken us from the delusions of pleasure, to reclaim us from error, to subdue our sinful passions, to strengthen our virtues, to make us meet for the inheritance of glory—the blessed assurance would enlighten the most desponding moments, and cheer us under our deepest afflictions.

Behold then the unfailing resource against despondency and sorrow which religion offers. Uniting us to God through penitence and faith in a divine Mediator, it assures us that "all things shall work together for our good." The wisdom and power of the Lord of the universe become engaged for our defence and support. Cleansed from sin by the precious blood, and redeemed from its dominion by the grace of the Redeemer, the Believer can constantly rejoice in the love of his Heavenly Father. When beset with perplexing difficulties, when his expectations are frustrated, and when calamity buries his worldly joys in the dust, he flees with humble confidence to that Heavenly Parent whose arms are ever stretched forth to protect and save him. He pours out his sorrows to the Father of his spirit. He reposes all his concerns on the wisdom and goodness of his Almighty Friend. Resting by faith on the God of his salvation, every care is soothed, every grief allayed, every affliction lightened. "The Lord is his shepherd, he shall not want. The Lord is on his side, he shall not be moved. Light is sown for the righteous, and joyful gladness for such as are true-hearted. Return then unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. The Lord is my light and salvation, whom then shall I fear? The Lord is the strength of my life, of whom then shall I be afraid? My soul shall make her boast in the Lord, he is my help and my shield. He is my God forever and ever, he will be my guide even unto death.—Whom have I in Heaven, O Lord, but thee, and there is none upon earth that I desire beside thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion forever."

"Happy is the man who hath the God of Jacob for his help, whose hope is in the Lord his God."

FOR THE CHURCHMAN'S MAGAZINE.

Discourse on Baptismal and Spiritual Regeneration.

[THE Church of England has often been greatly misrepresented on the subject of baptismal regeneration. It appears from her language in the baptismal offices and other parts of the service, that she considers every baptized person as *regenerated.* But she does not use this term in the sense in which it is applied by many theological writers, to denote that *inward change* which is

wrought in the soul by the operations of the Holy Ghost. This *inward change* in our spiritual character she styles *renovation*. On the authority of scripture and primitive writers she distinguishes between *baptismal* regeneration and *spiritual* regeneration, or more properly, between *regeneration* and *renovation*. The former term she applies to that change which by baptism is wrought in us when we are translated from the world which is destitute of covenanted means of salvation, and in which we are "children of wrath," into the church where we enjoy all these means, and receive a title on *certain conditions* to all the blessings of redemption, and thus become "children of grace."* In the words of the catechism, we are made "members of Christ, children of God, and inheritors of the kingdom of heaven;" not unconditionally and absolutely, but on condition that we fulfil our baptismal engagements. We are thus by baptism "called to a state of salvation." In respect to our external character and spiritual state we are *born again*, we are *regenerated*. But though all baptized persons are thus "regenerated and made God's children by adoption and grace," all are not "renewed by God's Holy Spirit."† And all those who are not thus "renewed," who do not by the grace of God's spirit, "die to sin and rise again to righteousness, crucify the old man, and abolish the whole body of sin,"‡ forfeit all their baptismal privileges and sink into condemnation. The Church of England applies the term *renovation* to that spiritual change which some theological writers denote by the term Regeneration. Her application of these words is supported by the apostle Paul, who distinguishes between "the washing of *regeneration* (or baptism,) and the *renewing* of the Holy Ghost."§ From this statement it is easy to see how groundless is the charge that they who maintain the doctrine of baptismal regeneration deny all necessity of a change in the temper of the soul by the operations of the Holy Spirit.

This whole subject is elucidated with great clearness and force in the following plain discourse. We earnestly recommend it to the attention of our readers. It has gone through several editions in England, but we believe it is but little known in this country. In transcribing it for the Magazine some alterations have been made in the style, and some of the sentiments dilated and more fully enforced.]

A DISCOURSE CONCERNING
BAPTISMAL AND SPIRITUAL REGENERATION.

By Samuel Bradford, D. D. then Rector of St. Mary Le Bow, London; afterwards Bishop of Rochester.

Titus, iii. 4, 7.

After that the kindness and love of God our Savior towards man appeared; not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through

* Church Catechism.

† Collect for Christmas Day.

‡ Office of Baptism. § Titus, iii. 5.

Jesus Christ our Savior, that being justified by his grace, we should be made heirs according to the hope of eternal life.

ALTHOUGH it is my design to insist upon a part only of one of these four verses, I read them together, because they have a close connection with each other, and because they comprise a clear account of the *nature and manner of our salvation by Jesus Christ.*

St. Paul had been admonishing Titus to put the Cretans in mind of several parts of their Christian duty, particularly, "to speak evil of no man, to be no brawlers, but gentle, showing meekness unto all men." These virtues, Timothy is to enforce on them, by reminding them, that they also, before their conversion to christianity, were guilty of the same faults, and liable to the same censures with those who were still unconverted; and that it was by the mere grace and mercy of God, that they were now brought into a better state. As therefore, God had been gracious and merciful unto them, so they ought also to be kind and gentle towards their fellow creatures. Thus the apostle argues: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." This was, generally speaking, the case of the Gentiles, and of too many among the Jews also. St. Paul therefore says, *we ourselves*, thus including the Jews; though he principally meant such as lived in an *heathen state*. Yet, as the Jews themselves were greatly corrupted in their manners, he rather chuses to say, *we ourselves*, than only *ye* "were sometimes foolish, disobedient," &c. The Apostle then proceeds in the words of my text, to show the great alteration which christianity had made among them—"But after the kindness and love of God our Savior towards man appeared; not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior, that being justified by his grace, we should be made heirs, according to the hope of eternal life."

These words contain several important particulars worthy of observation.

First. The nature of that state into which christians are called by the gospel of Christ. *It is a state of salvation.*—So St. Paul expressly says, "He *saved* us:" that is, God by bringing men into the christian church, brings them into the *way of salvation.* He puts them into a state, in which, if it be not their own fault, they will certainly be saved from their sins and from the evil consequences of them. And therefore God is styled, "God *our Savior.*"

Second. These words absolutely disclaim all *merit* on the part of man, antecedently to his being called into this state of salvation. "Not by *works of righteousness* which we have done, but according to his *mercy* he saved us."

Third. This passage declares the first great moving *cause* of man's salvation, viz. "the *kindness and love* of God our Savior, that is, of God the Father, who "so loved the world as to give his only

begotten son" for the salvation of mankind. It was his mere goodness, his love and compassion towards men, which moved him to contrive and appoint this excellent method for their salvation. Although the term "our Savior," is usually applied to the Son of God, because he wrought out our salvation for us, and is particularly so applied in a passage immediately following, where St. Paul mentions *Jesus Christ our Savior*, yet it is sometimes by the same apostle as plainly ascribed to the Father, whom heelsewhere styles, "the Savior of all men, especially of those that believe." (1 Tim. iv. 10.)

Fourth. This passage states the *means* both *external* and *internal*, by which we are brought into the state of salvation, viz. "by the washing of regeneration, and renewing of the Holy Ghost." By the *washing of regeneration* is generally understood *baptism*, which is the external sign and seal of the new covenant between God and man, instituted by our Lord himself, whereby we are admitted into the church of Christ, and entitled to the influences of the Holy Ghost. This "renewing of the Holy Ghost," the apostle here joins with the external sign, because this internal grace is represented to us by baptism; by which also a title to the influences of the Holy Spirit is conveyed to us. All who are baptized are dedicated to the Holy Ghost, as well as to the Father and the Son, and under his powerful and gracious guidance they are then placed.

Fifth. We find in these words the *person* through whose merits and mediation the salvation of men is obtained, and particularly by whom the Holy Ghost is imparted to the members of the christian church, for the renewing of their minds, namely, *Jesus Christ our Savior.*" For so it follows—"which he shed on us abundantly through *Jesus Christ* our Savior." The whole method of our salvation, and particularly the communication of the divine spirit, is managed by Jesus Christ.

Lastly. This passage unfolds the *design* and *end* of this merciful dispensation of God towards men by Jesus Christ; namely, "that being justified by his grace, we should be made heirs according to the hope of eternal life."—That *being justified*, by which is meant, having our sins pardoned, and our persons accepted or received into God's favor, so as that he should again account us as his children, we should become *heirs of eternal life;* heirs in *hope* in this world, and in *possession* in the world to come.

Having thus given a brief view of this whole passage, I now design to consider one of the particulars contained in it. Before I enter upon this consideration, I would make this short observation upon the whole passage. It contains a plain acknowledgment of the three persons in the blessed Trinity, and indeed the foundation of that doctrine as revealed to us in the holy scriptures, viz. the *Father* appointing, the *Son* managing, and the *Holy Ghost* operating in the salvation of men. Indeed the design of the revelation of this mysterious doctrine to us, is not to amuse or confound us, but to lead us to understand the method of our salvation by the gospel. By this gospel we are made to understand, that God the Father of all, hath effected our recovery and salvation by his only begotten son and

his eternal spirit, who are not creatures made out of nothing as we ourselves are, but are eternally of and with the Father; to whom, together with the Father, we are dedicated, when we are admitted into the christian church; and whom, together with him, we worship and glorify.

I proceed now to my design in the present discourse, *to consider the fourth particular* contained in the text.—*The means both external and internal by which Christians are brought into a state of salvation.* "He saved us by the washing of regeneration and renewing of the Holy Ghost." That by the "washing of regeneration" is to be understood *baptism*, I think no persons can doubt who are acquainted with the language of the primitive writers. In the language of the primitive church, *baptism* is usually styled *regeneration*, and baptized persons are said to be regenerated. This mode of speaking was probably adopted partly from this passage of St. Paul, and partly from those words of our Savior, which seem exactly correspondent with those in the text. In his discourse with Nicodemus he first tells him, that "except a man be *born again*, he cannot see the kingdom of God;" and farther explaining himself, he adds; "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God."* Here the words *born* and *born again*, plainly answer to *regeneration* in my text; as *water* and *the spirit* answer to the *washing of regeneration* and *renewing of the Holy Ghost*. And whereas our Savior makes those necessary to our *entering into the kingdom of God*, St. Paul makes these the *means of salvation*.

But here the question will be—*In what sense is each of these a means to an end? How are we saved by one and by the other?* This enquiry is the more necessary, because it will lead us to the understanding of the true notion of *regeneration*, both when it is applied to *baptism* (as it frequently is) and when it particularly denotes the *renewing of the mind by the divine spirit*. This enquiry will also serve to convince us *that external regeneration, unless accompanied with the internal, with the renewing of the Holy Ghost, will not avail us to the end for which it is designed*.

The method therefore which I propose in discussing this point is:

I. To show why *baptism* is styled the *washing of regeneration*.

II. To enquire how it becomes a *means* whereby we are *saved*.

III. To show what the *renewing of the Holy Ghost* is which St. Paul here joins with the washing of regeneration.

IV. To show that the *washing of regeneration* may be *separated* from the *renewing of the Holy Ghost;* and that if it be so, the end for which it is used, namely, our *salvation*, cannot be obtained; the renewing of the Holy Ghost boing absolutely necessary in order to our being *saved*, in the *complete* sense of that word.

V. To enquire how those persons who have had the *washing of regeneration*, but are *not yet renewed* by the divine spirit, may *attain to that renovation*.

I. I begin with the first; that is, To show why *baptism* is styled the *washing of regeneration*.

* John, iii. 3. 5.

Now the account of this I take to be very plain and easy, from the way of speaking familiar among the Jews. We are told by their authentic writers that it was their custom to admit proselytes from among the heathen, not only by circumcising the males, but also by *baptizing* both males and females; and that they were accustomed to say that the persons so baptized and proselyted, resembled such as were *new born;* for, they entered into a new state, were admitted to new relations, were obliged to live new lives, and to govern themselves by new laws and customs. There can be no great doubt, that our Savior and St. Paul used the expressions, *born again of water*, and the *washing of regeneration*, in the very same sense; whosoever was admitted into the christian church by baptism, being *born again* in the very same manner as proselytes used to be among the Jews. In the christian dispensation baptism has a very peculiar and significant meaning. Washing the body with water, represents the cleansing of the soul by the divine spirit, and consequently the receiving of a new principle of spiritual life into the soul, answering to the principle of natural life, which every man brings into the world with him, when he is first born. But this will appear more clearly by what is to be considered in the second place, namely:

II. How baptism becomes to us a means whereby we are saved; agreeably to St. Paul's expression, "according to his mercy he *saved* us, by the *washing of regeneration.*"

Now baptism becomes a mean of salvation, in the following respects.

1. As it is appointed by our Savior for a *solemn rite of admission into his church.*

2. As it is a *sign* of the *cleansing* of our souls from the pollution of sin, and the *renewing* of them after the image of God by the *divine spirit.*

3. As it is a *seal of the covenant* between God and men in Jesus Christ.

4. As it is, in the *right use* of it, a means also of obtaining those blessings which it represents.

1. We are *saved by the washing of regeneration*, that is, as I have before explained the expression, *we are put into a state of salvation by baptism*, inasmuch as baptism is appointed by our Savior for a *solemn rite of admission into his church.*

The church is that body of men, which is taken out of the rest of the world, as the peculiar care of our Redeemer, to whom he affords the special means of salvation, conducting them by the methods of his providence and grace in the way of eternal life. The church is therefore by St. Peter, compared to the *ark* in the days of Noah, in which those who entered into it were saved from the deluge which was sent upon the world. "They were saved," as the apostle expresseth it, "by water;" or, in the ark which was carried upon the waters: and he immediately adds, "The like figure whereunto, even *baptism* doth also now *save* us."* For our Lord hath appointed that all those who enter into the ark of his church, shall be ad-

* 1 Pet. iii. 20, 21.

mitted by the solemn rite or ceremony of baptism, according to that express precept to his apostles, "Go ye, and *make disciples of* all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost."* The method by which they were to disciple all nations, was to receive them into the church by baptism, thereby obliging them to yield obedience to all the laws of Christ. Accordingly we find that it was the constant practice of the apostles, and from them derived to the whole church of Christ ever since, to admit proselytes or disciples by the same rite; insomuch that I know not how those who pretend to the name of christians, and yet reject this express institution of the Founder of our religion, and disclaim the badge of their profession, can be owned as members of the christian church, or disciples of Christ.

2. We are *saved by the washing of regeneration*, as it is a *sign* of the *cleansing* of our souls from the pollution of sin, and the *renewing* of them after the image of God by the *divine spirit*.

It was not without reason that our Lord appointed this sign, for it naturally and easily represents the thing signified. As by pure water our bodies are cleansed from pollution, so by the mercy of God in Jesus Christ, our souls are first cleansed from the guilt of sin, and by the divine spirit, sanctified and purified from its defilement. And therefore it is observable, that this resemblance between the *cleansing of water*, and the *purifying* of the *divine spirit*, is taken notice of in the Old Testament as well as in the New. Ezekiel in reference to the times of the Messiah, represents the gracious promise of God in these words: "Then will I *sprinkle*† clean *water* upon you, and ye shall be clean; from all your filthiness and from all your idols will I *cleanse* you. A new heart also will I give you, and a new spirit will I put within you; and I will put my *spirit* within you and cause you to walk in my statutes."‡ Here *water* is made to represent the *spirit of God*, with respect to its cleansing and purifying virtue, and *sprinkling clean water* is made the figure of *pouring out the divine spirit*.

The *water* of baptism is a proper sign of the thing which it is used to represent; and it is appointed by our *Lord* to this very purpose, that we may thereby be put in mind of the design of our entering into the christian church, that our souls may be *cleansed from the defilement of sin by the power of the divine spirit*.

3. Baptism also may be said to *save* us, as it is not only an external sign, but moreover a *seal of the covenant* then made between God and man in Jesus Christ.

Circumcision was appointed for a seal of God's covenant with Abraham and his seed: "He received the sign of circumcicion, a seal of the righteousness of his faith;"§ that is, a seal which God set to his covenant with him, that he would accept his sincere faith,

* Math. xxviii. 19.

† Here we may observe, in answer to those who insist on *dipping* as the only mode of baptism, that *sprinkling* is considered as effectual a sign of the purification of the spirit, as dipping.

‡ Ezekiel xxxvi. 25, 27. § Rom. iv. 11.

and would impute it to him for righteousness. And Abraham by making this sign on himself and his *children*, sealed the covenant on his part also, professing and testifying thereby his faith and hope in God, and his ready obedience to his commandments. In like manner, whosoever is baptized with *water* in the name of the Father, the Son, and the Holy Ghost, according to our Savior's institution, hath thereby the gospel covenant signed and sealed between God and him. He is certified, on God's part, that all the promises of the gospel shall be made good to him on the conditions therein proposed; and, on his own part, he enters into an engagement to perform the conditions of the gospel accordingly.

Thus it pleaseth God, in great condescension to act with men according to their ways of acting one with another, not only giving them his word and promise, and receiving from them the engagements of their vows; but moreover by certain external and visible signs and marks, such as the two sacraments of the gospel, farther confirming his promises to them, and engaging their vows to him.

4. Yet once more; we may be said to be saved by the *washing of regeneration;* because baptism, in the *right use of it*, is a *means* also of *obtaining* those *blessings* which it *represents;* according to the definition of a sacrament in our church catechism, "it is an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself as a *means* whereby we receive the same, and a pledge to assure us thereof."

God cannot be thought to have appointed any institutions in vain, or to be wanting to his church in the regular use of them: When, therefore, our Lord gave his apostles commission in this manner to disciple all nations, he immediately adds, "And lo, I am with you always, even unto the end of the world." The gospel is indeed represented, throughout the scriptures, as the *ministration* of *the spirit;* because the divine spirit is the peculiar promise of the gospel, for quickening and sanctifying of the souls of men, and for directing and guiding their lives. And all the *institutions* of the gospel are represented as so many *means*, in the *right* use of which, the divine spirit will be certainly communicated. This is the true reason why *baptism* and the *gift of the spirit* are so frequently joined together. They are thus joined in my *text;* in the declaration of our Savior to Nicodemus, "except a man be born of *water* and of the *spirit*, he cannot enter into the kingdom of God;"* and in the declaration of St. Peter to the Jews, immediately after the descent of the Holy Ghost upon the apostles; "Repent, says he, and be *baptized* every one of you in the name of Jesus Christ, for the remission, and ye shall receive the gift of the Holy Ghost." The words which follow, prove that the *miraculous* gifts of the Holy Ghost only, were not meant: "For the promise is unto you and to your children, and to *all* that are *afar off*, even as *many* as the Lord our God shall call." Acts ii. 38, 39.

Now if *baptism* be a mean appointed by our Lord himself for obtaining the remission of our sins, and the *influences of the divine spirit*

* John iii. 5.

for the purifying of our souls, it may well be said that by it we are put into a *state of salvation*, especially when we consider, that, being admitted into the christian church by this solemn rite, we are at the same time admitted to the use of all the other means of salvation appointed by our Lord; in the *due* use of which we have ground to expect from him those measures of grace of which we may stand in need.

Hence we may learn to understand clearly those expressions in our office of baptism which some have objected against, for want of considering the true import of them. In the exhortation before the baptism of infants, the congregation is admonished to "call upon God, that he will grant to the child that which by nature he cannot have, that he may be baptized with water and the Holy Ghost."—We afterwards pray that God would "wash and sanctify" the child "with the Holy Ghost"; that he may "receive remission of sins by spiritual regeneration"; that God would "give his holy spirit" to the child, that he may be "born again"; that God would "sanctify the water to the mystical washing away of sin"; and would "grant that the child to be baptized therein may receive the fulness of his grace, and ever remain in the number of his faithful children"; and finally after baptism, we give thanks to God "that it hath pleased him to regenerate the infant with his holy spirit, to receive him for his own child by adoption, and to incorporate him into his holy Church." In the office for baptizing adult persons, we pray for the same things on their behalf; and after their being baptized, do pronounce that "they are now born again, and made heirs of everlasting salvation"; and pray that they may "continue God's servants and attain his promises," &c. All this is perfectly agreeable to the account which I have already given, namely—that those who are regularly baptized, are incorporated into the visible Church of Christ, and thereby, on certain conditions, entitled to the pardon of their sins, and received into the number of the children of God through Jesus Christ; and as they are dedicated to the *Holy Ghost* together with the Father and the Son, so they have a right to expect and depend upon his gracious influences, *so long as they do not wilfully violate their baptismal covenant.* They are thus *born again*, or *regenerated*, into a *new state*, entered upon *new relations*, obliged to live *new lives*. They are admitted into that body of which Jesus Christ is the head, and in which the Holy Spirit dwelleth, in order to quicken and sanctify, to direct and influence all its members, who do not refuse nor resist his gracious influences.

This is *baptismal Regeneration;* and it will be attended also with the *renewing of the Holy Ghost*, where there is no obstruction to his sacred influences.

But this leads me to that which I proposed in the third place.

III. To show what the *renewing of the Holy Ghost* is, which St. Paul here joins with the *washing of regeneration* as necessary to our being *saved*, in the *full* sense of this word as used in the Gospel.

And here we are entering on a main point of Christian doctrine; a point of doctrine, which it concerns every one who has a true re-

gard to his spiritual and eternal well-being, thoroughly to understand and consider. That there is such a thing as an *alteration of the temper of our souls*, effected by the power of the divine spirit; and that this *change* is absolutely necessary to our partaking of the favor of God and eternal life through the mediation of Jesus Christ, is what the scriptures both of the Old and New Testament fully attest. It is what, in the prophet Ezekiel, when speaking of the times of the Gospel, is represented by God's "giving to men a *new heart* and a *new spirit*;" by "taking away the stony heart, and giving an *heart of flesh*," that is, a tender and soft heart, instead of one which is hard and insensible; and farther, by "God's putting his spirit within them and causing them to walk in his statutes, and to keep his judgments, and do them;"* and all this is the explication of a phrase just before used, and a completion of what is signified thereby, namely, "the sprinkling of clean water upon them, and cleansing them from all their filthiness." This change of heart is the same which St. Paul means in his Epistle to the Romans, by "minding the things of the spirit; by being spiritually minded; by being in the spirit; and having the spirit of God dweling in them;"† and again by "being transformed by the renewing of their minds;"‡ and in one of his epistles to the Corinthians by "a new creature; old things being passed away, and all things becoming new."§ This change is what in his Epistle to the Ephesians, St. Paul expresses by "being renewed in the spirit of their mind, and putting on the new man, which after God is created in righteousness and true holiness;"¶ and in his Epistle to the Colossians by "putting on the new man which is renewed in knowledge after the image of him who created him."** Finally, this change is what our Lord himself means by "being born of the *spirit*" as well as *water*, in order to "entering into the Kingdom of God."††

[To be continued.]

FOR THE CHURCHMAN'S MAGAZINE.

[OUR readers will probably recollect that, in a preceding number of our Magazine we promised that the letters of Dr. Miller, on the christian ministry, should receive a minute and complete refutation. We have now the satisfaction to announce a series of letters addressed to Dr. Miller, by THOMAS Y. HOW, Esq. This work, though only *preliminary* to a more full examination of Dr. M's letters, which the author promises to pursue, unless it should be rendered unnecessary by an answer from some other hand, contains an acute, perspicuous, and manly exposure of the inconsistency and fallacy of many of Dr. M's positions. The hackneyed charge that

* Ezek. xxxvi. 26, &c. † Rom. viii. 5, 6, 9. ‡ Rom. xii. 2. § 2 Cor. v. 17.
¶ Eph. iv. 23, 24. ** Col. iii. 10. †† John iii. 5.

Episcopalians lay undue stress on external order, Mr. How proves utterly unfounded, by a clear and judicious delineation of the church and its ministry, as established by Christ and his Apostles. Not satisfied, however, with merely establishing the fallacy of Dr. M's positions, Mr. H. proves their utter inconsistency with the acknowledged and express declarations of the Presbyterian standards of doctrine; and follows Dr. M's principles through all their legitimate consequences, till they end in the overthrow of the ministry and ordinances, and in the entire demolition of the church as a visible society. We are constrained, however reluctantly, (for we personally esteem and respect Dr. M.) to commend Mr. H. for that manly dignity and feeling with which he tears the mask of plausibility from Dr. M's performance, and proves that it indulges frequently in an arrogance and bitterness, more injurious and reprehensible from the insidious professions of moderation with which they are covered. We venture confidently to pronounce that as far as Mr. How has gone, the cause of truth is greatly indebted to him, and Dr. M's work unanswerably confuted.

The public, however, and the sincere enquirers after truth, and the friends of the Episcopal Church in particular, have a right to expect a full answer to every part of Dr. M's work. This answer, we are able to promise them, shall appear, in the course of the summer, from the pen of an old friend and servant of the church, who, from his profound acquaintance with the subject, and his particular talents for research, and for acute and forcible reasoning, is eminently qualified to do justice to the cause of Episcopacy. We have had the satisfaction of perusing the greater part of this performance, which is already printed, and we hesitate not to pronounce that it will incontrovertibly prove that Dr. M's letters are one continued series of mistatement, misrepresentation, mis-quotations, and fallacious reasonings. The author expected that this work would have appeared before the present period. But, as he advanced, he found the field of discussion opening upon him. Dr. M's numerous quotations and positive assertions, rendered a reference to a great number of books indispensable. And as Dr. M. from having taken his quotations at second hand, or from some other cause, rarely refers to *volume* and *page*, it has been necessary frequently to look through a large folio to find a single passage. These circumstances, with a desire to render the work a complete reply to every part of Dr. M's letters, will unavoidably delay its appearance to some time in the course of the summer.

We call the attention of our readers to the following extract from Mr. How's letters, as a specimen of the style and ability with which he confutes Dr. M's reasonings.]

EXTRACT FROM HOW'S LETTERS TO DR. MILLER.

"AGAINST the doctrine that Episcopacy is essential to the existence of the Church, you urge four general presumptions.—These I proceed to consider.

The first is expressed in the following terms:

"It is placing a point of external order on a par with the essence of religion. I readily grant that every observance which the great Head of the Church enjoins by express precept, is indispensably binding. But it is certainly contrary to the genius of the gospel dispensation, which is pre-eminently distinguished from the mosaic economy by its simplicity and spirituality, to place forms of outward order among those things which are essential to the very existence of the Church. We know from scripture that the visible form of the Church has been repeatedly altered, without affecting her essence." Letters, p. 14.

It would be difficult to point out allthe weaknesses of this paragraph.

Of the distinction, which you frequently make, between the essentials and circumstantials of religion, I shall speak hereafter.—We carry Episcopacy no further than you carry Presbytery. The presumption, then, if it have any force against the one, has equal force against the other. Thus—A valid ministry is admitted to be essential to the existence of the Church. But it is contended on the one side that Episcopal; on the other, that Presbyterial ordination, is essential to this ministry. Here lies the whole difference. Now, Episcopal ordination is surely no more a form, or an outward matter, than Presbyterial. And the latter being made as essential to the existence of the Church as the former, if it be true that we place Episcopacy on a par with the essence of religion, it is equally true that you place Presbytery on a par with that essence. Indeed, sir, you scarcely need an opponent. You are, forever, arguing against yourself.

"It is placing a point of external order on a par with the essence of religion."

But few words will be necessary to present this part of the subject in its true point of light.

We agree that the great end of religion is to make man a spiritual being, and to prepare him for heaven. We agree that the visible church, its ministry, and ordinances, are, merely, means for the accomplishment of this end. Thus—"The visible church is the nursery of the church in heaven." "To the church upon earth God has given his ordinances, which are the means of salvation."* Again—"The visible Church is the household of God, to which his gracious promises and his life-giving spirit are vouchsafed." Let-

* Christian's Magazine, p. 9, 71.

ters, page 342. "The Christian ministry and ordinances were given to edify the body of Christ, and are the great instruments which God does in fact employ for this purpose." ibid. p. 339. "Unto this catholic visible church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world; and doth, by his own presence and spirit, according to his promise, make them effectual thereunto." Pres. Con. of Faith, chap. xxv. 3.

Thus, then, according to both Episcopalians and Presbyterians, the great end of religion is to spiritualize man; the visible church, its ministry, and its ordinances, being positive institutions, established by God, for the purpose of promoting this end. Producing no effect, they become abused means of grace, and aggravate condemnation. Episcopalians and Presbyterians hold, precisely, the same opinion on this point. So far from placing Episcopacy and Presbytery upon a level with the great end of religion, they consider them as instituted, simply, for the sake of that end, and as deriving all their value from their connection with it. Here, then, you are equally at war with both these denominations of christians; subserving no cause but that of the fanatics who decry all forms as beggarly elements, contending for, and boasting in an immediate intercourse with God, unembarrassed by outward institutions of any kind.

"It is placing a point of external order on a par with the essence of religion."

What is it that does all this? The doctrine that Episcopacy is necessary to the existence of the church. To say that Episcopacy is necessary to such existence, is to place Episcopacy upon a level with the essence of religion. What is this but making the *visible church*, and the *essence of religion*, to be the same thing! For, unless the visible church be the same thing with the essence of religion; at all events, unless it be upon a par with that essence, your reasoning must be unintelligible. To make Episcopacy essential to the existence of the visible church cannot place Episcopacy upon a level with the essence of religion, unless the visible church itself be upon such level. Now, the visible church, its ministry, and ordinances, are all outward matters. You, thus, admit the very principle for which you condemn your opponents. Your presumption is a felo de se; destroying itself. Few men have such a talent for proving, and disproving, in the very same page. "I readily grant that every observance which the great Head of the church enjoins, by *express precept*, is indispensably binding." The title of "observance" is as applicable to Presbyterial ordination, as to Episcopal. Where is your express precept? You pretend to nothing more than Apostolic practice; which, indeed, you very plainly tell us, in direct opposition to the passage under consideration, all christians in all ages, are sacredly bound to obey.*

Express precept necessary to render an observance binding! Presbyterial ordination, therefore, has no obligatory force. We

* Letters, p. 6, 8.

may conform to it, or not, just as human discretion shall determine. Can you produce any express command of our Savior, or of his Apostles, declaring, in so many words, that there shall be a parity in the ministry? No. You infer such parity from the practices and acts of the Apostles. Express precept there is none. Indeed, you tell us so, yourself, in direct terms. "Whoever expects to find any formal or explicit decisions, on this subject, delivered by Christ or his Apostles, will be disappointed."† You give up, then, in so many words, the very principle on which your religious society is founded, and which it is the object of your whole book to defend.‡

"It is certainly contrary to the genius of the gospel dispensation which is pre-eminently distinguished from the mosaic economy, by its simplicity and spirituality, to place forms of outward order among those things which are essential to the very existence of the church."

Episcopacy makes external order essential to the existence of the church. But external order is not essential to such existence. Therefore Episcopacy is false. Such is your reasoning.

Now, the church is an organized society. Can an organized society exist without some provision for external order? Surely not. An organized society is distinguished from a confused multitude by the relation which its members bear to one common head; in other words, by the provision which it contains for order and government. A confused multitude is converted into a regular society by the institution of external order. A regular society is converted into a confused multitude by destroying such institution. It is external order that constitutes the distinction between them. You must either say that the church is a confused multitude, or that it is a regular society. The former will not be pretended. But a regular society cannot exist without external order. In other words, external order is essential to its existence. Was there ever any thing more perfectly ridiculous than this presumption which you bring forward with so much parade! External order not necessary to the existence of the church. That is, an *outward and visible society* may exist without *outward and visible order*.

The principle, against which your presumption is directed, is as plain a one as was ever proposed to common sense.

Happy cause, that is supported by such discerning advocates!

I have remarked, in a preceding page, on the tendency of the language of this paragraph to destroy the visible church altogether. A society, to which external order is not essential, cannot, possibly, be a visible society. Indeed, it can be no society at all. I declare, most sincerely, I know not what to make of you. At one time, I suppose you to be a Presbyterian; at another, an Independent; at another, a Quaker. Indeed, all these denominations must disown you; for, they all subscribe to the necessity of external order, of some kind, to the exisience of the church as a society; the

† Letters, p. 26. See this repeated, in the following page, more at length.

‡ You speak, frequently, of "express precept," and "express warrant." The subject is not entered into here, as I shall have occasion to consider it, particularly in examining other parts of your Letters.

difference between them being as to the particular mode of order which has been established in it.

Let us attend to the effect of this presumption upon the standards of your association.

1. The ministry, says the Presbyterian confession of faith, is essential to the church.* You hold the same language. I have already shown this. But pardon my repetition—No admission into the church without baptism—No baptism without a lawful clergyman. Thus a lawful clergyman is essential to church-membership; and, of course, to the church; for, the idea of a society, without the possibility of members, is a plain absurdity. See how unequivocally Doctor Mason expresses himself! "Her ministry enters into her very being. Had the ministry ever been destroyed, the church would have been destroyed too."† No ministry, no church, is the language of the Westminster divines themselves. Mark the words of your great master Calvin—"Neither the light nor heat of the sun, nor meat and drink, are so necessary to nourish and sustain this present life, as the office of the Apostles and Pastors is necessary to preserve the church."‡ Now, pray, what is the ministry but an external! You yourself call it so repeatedly. See, then, how you plead the fanatical cause! You give up the ministry as not essential to the existence of the visible church; for, nothing external, you say, can be thus essential. This is the very sort of language which wild fanatics are in the habit of using. It is the very sort of language to be expected from those who deny the visible church altogether.

2. No clergyman, says your confession of faith, without an outward commission. You say the same thing. No sober christian will contend for the right of entering upon the sacerdotal office, upon a mere internal call, without any laying on of hands. Thus, then, an outward commission, being essential to the ministry, must be essential to the church. See, again, how you plead the fanatical cause! No external can be essential the existence of the church. Outward ordination, therefore, is not necessary to constitute a minister of Christ.

3. Baptism is the seal of the covenant of grace, and of engrafting into Christ.§ "He that believeth and is baptized shall be saved." Mark xvi. 16. "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." John iii. 5. Without baptism there can be no such thing as a church state; just as, among the Jews, there could be no church state without circumcision. The former has succeeded the latter as the visible seal of the covenant of grace. Baptism, then, is essential to the existence of the church. What is baptism but an external! Very true, you say, but baptism is enjoined by express precept. It is on this very ground I meet you, and show your reasoning to be not only absurd, but impious. God has, by express precept, made an external essential to church membership, and of course to the

* Chap. xxv. 3. xxvii. 4. xxviii. 1.
† Christian's Magazine, p. 219.
‡ Calvin's Institutes, book iv. chap. iii. sec. 2.
§ Presbyterian Confession of Faith, chap. xxviii. 1.

church. We have the authority of God, therefore, for saying that there is nothing in the nature of an external inconsistent with its being made thus essential.

Suppose a Jew had started up and decried circumcision; alledging that outward forms could not be necessary to a church state. It would have been just such extravagance as you have presented us with.

4. The Lord's Supper is a condition of salvation. See how the standards of your society speak on this subject! "A sacrament is an holy ordinance instituted by Christ: wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers." "The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, the worthy receivers are, by faith, made partakers of his body and blood with all its benefits."*

Participation of the eucharist is expressly commanded. Habitual disobedience to any of the divine laws will exclude from the kingdom of heaven. Thus the Lord's supper is a condition of salvation. What is this supper but an external! And if an external may be made a condition of salvation, surely it may be made a condition of the existence of the church. For, in calling church membership a mean or condition, generally necessary to salvation, we place it in the most important point of light in which it can be viewed, or for which Episcopalians ever contend.

5. Attend to the following definition from the standards of your society. "A particular church consists of a number of professing Christians, with their offspring, voluntarily associated together, and submitting to a certain *form of government*." Pres. con. Faith. p. 273.

Now the Catholic visible church is composed of particular visible churches. Thus, then, a form of government is included in the very definition of the church; being, in express terms, made essential to its existence. What is Episcopacy but a particular form or constitution of the ministry? Ought you not to blush whenever you look at the standards of your society?

"We know from scripture, that the visible form of the church has been repeatedly altered without affecting her essence." Very true —But did the church ever exist without *some outward form?* Under the Mosaic dispensation a ministry was essential. There was outward form in abundance. And when the Christian society was erected, ministers and forms were appointed, and made indispensable to its existence. To say that the visible form of the church has been altered, without destroying the existence of the church, is one thing. To say that the church has existed, or may exist, without any outward form, is another. This last, indeed, is a downright insult to common sense.

All external institutions may be called outward forms. What are the sacraments but outward and visible signs of inward and spiritual grace! Episcopacy is the constitution of the ministry. Sprinkling with water, in the name of the Trinity, is baptism. The one is

* Presbyterian Standards, Shorter Catechism, p. 262, 263.

as much a form as the other. Your presumption, therefore, is equally fatal to both. If it proves Episcopacy to be unnecessary to the existence of the church, it must also prove baptism to be unnecessary to that existence. But baptism is the only mode of admission into the church. Without it, church membership is as impossible, under the gospel, as it was impossible, without circumcision, under the law. A society, without the possibility of members, as I have before observed, is a contradiction. For what is a society but an organized body of men? To say, then, that a society may exist, without the possibility of members, is to say that there may be an organized collection of persons where there cannot, possibly, be any collection at all. Your presumption is, of course, as fatal to baptism as it is to Episcopacy. It is as fatal to one form of the ministry as another. It is fatal to all outward institutions. If it be true, the church may exist without either ministry or ordinances.

One of two things. If your presumption be well founded, the church is not a visible society, and the declarations of the bible are not true. If the church be a visible society, as scripture and the Presbyterian standards equally make it, your presumption is false.

Before leaving the presumption, in question, suffer me to compare it with what you say in pages 344, and 345, of your Letters.—After expressly stating that all collections of men *possessing particular internal qualifications*, are members of the visible church, you proceed—"It is certainly the duty of every man to keep the whole law of God; yet as we do not deny that an individual professor is a real Christian, because we perceive some imperfections in his character, so neither do we deny a church to be a true church of Christ, because she is not, *in all respects*, conformed to our ideas of scriptural purity." The words "*in all respects*" carefully marked in Italics! Ah! they possess a very emphatic meaning; covering a much wider ground than the inattentive reader may have any idea of. Indeed, Sir, you appear to have been not a little perplexed on this subject. After all the fine things you have said, still, a religious society, to be a true church, must, "*in some respects*," be constructed on the Presbyterian discipline. Indeed! What, then, becomes of the doctrine relative to *outward forms*! You may depart, a little way, from the Presbyterial plan of external order, and, still, retain the name of church. But beware how you go beyond a certain point. It is not absolutely essential that you should be, "*in all respects*," like us. But, *in many respects*, you must; or the title of church be lost to you forever. And, pray, what are these "respects?" I will tell you. There must be *a ministry*. So say the Westminster divines. So says the Presbyterian confession of faith. So say all sober men of your society. This ministry must be *outwardly ordained*. The outward ordination must be performed in the *Presbyterial mode*. Such is the express language of the standards of Presbyterian societies. Such are the express words of your letters. There you are, sir, at the old point, in spite of all the efforts of your charity; no church without a ministry; no ministry, without Presbyterial ordination, being still the motto.

Your opponents run into no such inconsistencies; uniformly saying that the church is a visible society; that it must *necessarily* have *some outward form*; that the ministry and ordinances are essential to its very existence; and, of course, that without them, no body of men can be a church, whatever may be their *internal qualifications*. Still, they have no hesitation in adopting a language similar to that just quoted from your letters. It is not necessary, in order to a society of Christians being a true church, that they should be "*in all respects*," conformed to the Episcopal plan of government. Oh no! By no means. We contend for no such thing. A true church may exist under an infinite variety of outward forms. Still, there must of *necessity* be *some form*. The ministry, in three distinct grades, as instituted by Christ and his Apostles, being preserved inviolate, every thing else, in the government of the church, is left to human discretion. Even this is too *liberal* for you. Presbyterial government, not merely in the parity of the ministry, but in all its parts, is "the truly primitive and Apostolic form" to which all religious societies are sacredly bound to adhere. Letters, p. 6, 8, 70.

I have thus presented a detailed, and I fear, tedious view, of your first general presumption. It might, indeed, have been dispatched in very few words. I thought it proper, however, to enter, with a degree of minuteness into the subject, that it might be seen, how carelessly, how weakly, or how boldly, you have written! Pardon me, sir. This language may be somewhat uncourteous. It is justified, however, by the style in which you, too frequently, indulge yourself. But this is a trivial consideration. It is demanded by the sacred interests of religious truth. A work more calculated to confuse and mislead the uninformed reader, relative to the important subject of the Christian ministry, perhaps never issued from the American press."

FOR THE CHURCHMAN'S MAGAZINE.

On Psalmody.

PSALM Singing, as a part of divine worship, pleads high antiquity for its origin, and universal approbation for its continuance. But its nature and importance, and by consequence, the most eligible method of performance, seem in the present time either forgotten or much neglected. To praise God for his manifold goodness in his general works of creation and providence, and in his particular instances of care and favor, forms at once an essential and almost indispensable part of divine worship. To raise the thoughts and affections to him who created the worlds in harmony; "to thank him for his favors past;" and to epitomize that heavenly harmonic host, "that day and night encircle his throne rejoicing," is the pleassing, grateful, and enobling exercise of psalmody. Indited through divine inspiration, the psalms of David are justly continued in the use of the church, and doubtless will so continue, while her visibility here

on earth remains. Nevertheless, such hymns as are composed by pious persons, upon particular cases, may, with propriety and edification, be occasionally used in the church. Early custom has, in some instances sanctioned this practice; but the preference can in no wise be denied to the inspired psalms of the king of Israel.

Let us now take notice of the modes in which singing was performed, and to whom anciently this part of worship was committed. We are informed by the learned Bingham, in his Antiquities,* that at the commencement of the fourth century, a peculiar order of persons was appointed, by authority of the councils, to whose care was committed the sole psalmody of the church; but to make their office more respectable and important, they were reckoned among the inferior orders of the clergy, but entered their office without ordination. It is probable that by this regulation, the first seeds of our gallery singing were sown. It is however certain, that it was not so from the beginning; but that absurdities and irregularities which crept into the music, authorised this new institution of particular persons, to perform that which exclusively belonged to the whole congregation. But how much does our present method differ from even this original: For in the former the performers were received as persons appropriated by a particular charge, to this office, and even bore the name and honor of ecclesiastical dignity: But in its descendant, the present *gallery singing*, our choirs, in many instances, are filled by such as ought rather on their suppliant knees be performing penance for their open transgressions, than engrossing to themselves so conspicuous a share of the church's praise. True it is, that "tares" must ever infest the church here on earth; will ever intrude themselves into the sacred and pure offices of the kingdom of Christ; but a partial segration of them can be accomplished, so that no important trust be continued in their hands.

We learn, however, that other methods of performing this part of worship, were at different times, in use, and had strenuous advocates. For instance, the monks of Egypt, a numerous religious order, committed the singing of the first part of the verse to one of their members, whilst the community only joined in the latter part of it as in a chorus. It is possible that this may bave been a hint for instituting Parish Clerks.

I come now to specify the third, and most eligible method of conducting the Psalmody, and which demands our highest and warmest approbation. In this did the whole congregation join, and men, women and children, with united voices, raised to the Majesty on high, songs of heartfelt praise. This, according to the author last quoted, was the most ancient mode; and at the last supper of our Savior Christ on earth, it was thus that the guests chaunted an hymn. As with united Prayers we address the throne of mercy, with concert voices, let us exalt the praises of the Most High.

We find mention made of a fourth variety, in which, the congregation being divided, sung responsive. This is but a circumstance of the mode last under consideration, having doubtless originated

* Book 14. ch. 1.

in a congregation, whose numbers warranted such a division.—Pleasant must have been this mode of performance, and much is its disuse to be regretted. For surely nothing could give to the soul of the pious christian, so high a sense of harmonic grandeur; nothing could inspire him with ideas of heavenly concert and blessed hallelujahs in the same degree, as an organized assembly, singing with one heart and one voice, their great Creator's praise. But, if possible, the effect must be heightened, when the whole congregation, equally divided, responsive in equal strains echo the psalm.

Thus, I have mentioned those different methods chiefly practised in the church of old; our present method of gallery singing, which is a deformed descendant from the first mentioned method, demands some attention. Is is wrong, because it tends to inculcate an idea that the congregation in general, are only auditors; when, in fact, they ought to be the performers. It is absurd, when this branch of Divine worship is entrusted to persons altogether unworthy and improper solely to perform it. What! shall so essential a part of the worship of the church be committed to the management and direction of those, a majority of whom have only received the initiatory rite of Baptism, to constitute them members of Christ's flock! Yea, and even many, at the present day, may even lack *that* Sacrament. Shall the young, the gay, and I have just reason to fear, often times the dissolute, be almost the sole performers of so distinguished a portion of christian service, whilst those deservedly called *the faithful*, sit merely as auditors below? The impropriety of the thing is glaring, and carries its own condemnation along with it. If any one object to this mode of universal harmony, by alledging its impracticability, he will, I think, be sufficiently answered, when under the next head we treat of the music particularly fitted for the service of the church.

Two kinds of song, such as are in use at the present day in our churches, are found to have existed at a very early period. The plain answering to our chaunt, consisted of but a gentle inflection of the voice, and modulated so as to produce a very agreeable effect, with trifling difficulty of being attained by any one. How much therefore is it to be regretted that metre psalms gained such an ascendency in the service, as almost to cause the entire disuse of this rational and edifying method! A vain desire of gratifying the hearing rather than profiting the soul, introduced a second kind, copied from the lively and gay strains of the theatre. True it is, that the more musical method, when kept within proper bounds, may be profitable in many instances, to cheer up and enliven the languid devotions of many; and in this sense it was allowed of by antiquity. But when men strive to catch the attention by mere music, and sweetness of sound, when the manner, and not the matter of singing was attended to, the practice escaped not without due animadversion. Says St. Austin, "I confess I was for sometime thus moved to a faulty complacency in the sweetness of the song, more than the matter that was sung; and then I rather wished not to have heard the voice of the singer."*

That similar instances, in which people are imposed upon by a false glare of church music, do exist, cannot be denied, and scarce-

* Bingham's Antiquities, Book 14, chap. ii.

ly palliated; and happy would it be for psalmody if those instances were few, and the subjects of them as candid to acknowledge their error, as was the famous father just mentioned. If harmony be the pursuit of those who admire that gay mode of singing too often indulged in our churches, they have taken a wrong direction to obtain their desire; for true harmony can only be found in compositions which stand the test of years; not in productions that disgust ere they are thoroughly committed; which alas! is the case with many, too many tunes fostered in the service at present. Has the intervention of two centuries and a half detracted aught from the merits of "old hundred?" Like its author, it remains a standard; and although frequently out of fashion, will always receive the approbation of judicious persons. How quickly do the flighty compositions of many in high repute, when put into the balance with this and others of the like kind, fly up and "kick the beam." I confess I have often felt a certain indignation at hearing the solemn psalms of David, sung in strains more befitting an opera than Divine service; as if God had the ears of a man, and that such music could please him withal.

As members of the christian church, we ought to join in all the parts of worship, not only *mentally* but *actively*. The praises of the church can alone be thus participated by introducing and maintaining a well chosen set of tunes, comprehending the requisites of harmony and solemnity. The Episcopal church, therefore, whose boast is order, and whose detestation fanatacism, ought indignantly to spurn that frivolous and offensive music, which too commonly, at the present day, casts a blot upon her assemblies. S. S.

FOR THE CHURCHMAN'S MAGAZINE.

The following letter was written by a young man to a young friend supposed to be in the Consumption, a few weeks before his decease, with a view to comfort him and to raise his sinking spirits.

DEAR FRIEND,

ANXIETY and concern have taken possession of my breast; apprehensions and surmises have been my constant companions since I parted from you. Scarcely has a fleeting moment passed, but I have revolved in my mind your situation, and often when alone, and musing on this visitation, have I found the tear stealing down my cheek, and my agitated breast heaving with the involuntary sigh. I am sure I bear a part of your misfortune. The only consolation I have when melancholy hangs brooding over me, is in *Hope*, given by providence to soothe the aching heart. I reflect perhaps your symptoms are not so favorable, but forsooth *hope* whispers me your constitution is strong, and many have to appearance been brought much lower than you, and survived. But permit me to remind you that your situation is critical, your care must be great, your spirits must not be depressed, but cheerful and easy. I have taken more

hope from your cough being better. I again reflect, the disease you are threatened with is exceeding flattering. At one time it seems to have given up its hold, and sets in view all the pleasing prospects of returning health: perhaps the next day the phantom is flown, the symptoms are reversed, and the patient almost despairs of life.—But your wonted firmness and steadiness of temper, I hope and trust, will prevent any of these sudden changes in your mind. If you are in a lower state to-day, perhaps to-morrow may show better prospects: a cloudy morning does not infallibly predict a lowry day.

That Being who gave us existence is the only one to look to for the issues of life and death. Rely firmly on his goodness and mercy, trusting his infinite wisdom will order all things for the best.—We are not so small as to escape his notice, for we are taught that not a sparrow shall fall to the ground without his notice. Though man seems almost infinitely small when compared with infinite greatness, yet he who cannot lie, has given us his sure word that not only man, but even every thought and deed shall be brought into judgment and have its just and full weight allowed, as much and infinitely more than any earthly judge can be capable of dispensing.

If then our conduct on earth is such as no judge on earth nor our consciences condemn, the sting is in a measure plucked from the king of terrors; the material part of death is conquered and disarmed, and there only remains a few short struggles of nature, and then every tear will be dried up, and joy and happiness, such as eye hath not seen nor ear heard, reign through the never-ending ages of eternity.

The most proper time to prepare for death, is youth; if the preparation for this awful change is deferred till a period when it cannot be possible, on the most favorable calculations, to have much time in store; the infirmities of age, the imbecility of the mind, the shortness of the time, and the danger of delay, should be loud monitors to warn us of the danger of delaying this important work till the flame is just quivering on the lamp of life.

The instance of the thief on the cross is a solitary one perhaps recorded, as I have somewhere read, that none should despond; and but one instance given that none should presume to delay to this late period so important a business. I have sometimes thought that a death-bed repentance in a measure resembled the infinite divisibility of matter, very plausible in theory, but difficult to reduce to practice. I have ever thought that sudden fits of repentance, excited by sudden terror, generally short-lived, fading resolutions; and such as no prudent man would place much dependance upon in a matter of such infinite concern.

But to return; the person who puts off preparation for death till old age, lives suspended, as it were, by a very brittle thread, over a gulph of misery to endure to an endless eternity. On the other hand, the person who begins in youth to prepare for this important change, renouncing its follies and extravagancies, secures to himself a double privilege: he has the opportunity of old age, if his life is prolonged, as well as he who trusts his *all* to that uncertain period. Besides, the paths of virtue afford vastly more contentment and

real satisfaction than the paths of vice. The abandoned sinner has constantly some checks of conscience to damp his career of pleasure. Be his conscience ever so much seared and hardened, at some lonely moment or other, that sacred dictator will do its office. Should health and spirits check its admonitions and keep it a prisoner, yet the bed of sickness and the dying hour will loose this faithful prisoner from his chains, and instead of an adviser, he will become a severe accuser. There is no real pleasure on earth except in the paths of virtue: all peace and contentment are centered in this one amiable pursuit.

Youth seems an awful period to be arrested by relentless death, and summoned to that awful tribunal. It is true the thought seems shocking, just to begin to enter on the scene of action, and forever bid it adieu—to make our bed in the dust. But what pain will there be in the thought, if we have lived a virtuous life and prepared for the event? Methinks I see the evil sink to nothing.

If death delays his approach till we are bowed with years, and our locks silvered by the hand of time, our sentence is not then abated; we have still got to pass the gate of death. Death, I believe, in all stages of life brings terror in his awful train, and I am inclined to believe there is not that difference between youth and age that is generally estimated. Virtue is the great antidote, be the period youth or old age.

Another consideration that ought to afford us consolation is, that infinite wisdom orders all things for the best. Perhaps if you are now arrested by the king of terrors, you are preserved from the evil to come. No mortal can fathom futurity. Suffice it for us that we have a judge who knows infinitely best what is requisite for mortals. Under his all-wise dispensations let us rest contented, knowing that he will order all events for the best.

To me the thought of parting from you seems almost insupportable; but submission is a duty. If ever I unbosomed myself to you, I never doubted but I did it to a friend; and doubt not but your advice ever flowed from a generous, disinterested heart. If death is envious of our friendship here, I hope our lot may be to conquer and disarm him of his sting. If this should be our happy lot we may hope to spend a happy eternity, infinitely more happy than we could with all the pleasures of this transitory world.

If death delays his approach to some distant period, we are still under that sentence of "dust thou art, and to dust shalt thou return." It is pronounced on every son of Adam. We have all the awful gates of death to pass. If we are prepared and bid the world adieu in youth, we may escape a thousand troubles and anxieties that must inevitably happen in our passage through it.

I have perhaps tired your patience with my lengthy letter, but if I have, I know your generosity and candor will forgive. Perhaps it may be the last time I may have the opportunity to address you on this side eternity. But if we are separated from each other, in *time* I hope it may be our happy lot to join again in a joyful eternity to sing the praises of redeeming love ten thousand times ten thousand years, and then the song *new* as when first began.

I hope through the smiles of Heaven soon to hear you are in a better state of health; in the mean time it shall be the prayer of your sincere friend,

R. H. B.

Mr. N. B.

FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

On the Book of Psalms, particularly the Version used in the Common Prayer.

[From a scarce Book entitled, "*Holy David and his Old English Translators cleared.*" By the learned Mr. John Johnson, Rector of Cranbrook, Kent, Author of the Clergyman's Vade Mecum, the Unbloody Sacrifice, and other excellent Works. 8vo. 1706.]

[Concluded from page 110.]

VII. THERE are in the Psalms' frequent acknowledgments of God's especial presence with his people, of which the ark was the symbol. This ark stood for the most part in a tent or tabernacle, till the reign of Solomon, who placed it in the innermost, and most honorable part of the temple, which he had built for this purpose, 1 Kings viii. 5, 6. God had promised that he would be favorably present with his people, and hear their prayers, and be ready at hand to relieve them in all their difficulties, between the cherubims on the ark, Exod. xxv. 20, 21, 22. and xxix. 43. and to assure them of the truth of it, a bright cloud of glory did sometimes spread itself not only over the ark, but from thence over the whole tabernacle. As the Jews did always look upon this to be the chief privilege, and the greatest ornament and honor of their nation; so the psalmists do very frequently mention, and acknowledge this favor, which God had vouchsafed them: and many psalms were indited, on purpose to teach the people to pay their devotions to God, considered as present over the ark. Now when the christian worshipper rehearses any of these psalms, he is to remember, that the ark was a type of Jesus Christ, and that the Godhead did, and does more effectually and really dwell in him than ever it did on the ark; that Christ Jesus is truly present with his church, or wherever "two or three are gathered together in his name," though not in a visible or bodily manner. And it may further be observed, that we do not want visible symbols of Christ Jesus's presence amongst us, I mean the sacrament of his body and blood, which we ought therefore to approach with as great reverence, at least, as the Jews did the ark: and if we now often hold our religious assemblies without these tokens of his presence, the sacrament of his body and blood, this must be attributed to the iniquity of the times, and to our coldness in matters of religion. It is allowed, that the primitive christians made this sacrament one constant part of their public devotion; God grant that we may by degrees cure this defect in our public worship; as to be sure we shall do, when we recover that holy zeal which animated the first professors of our holy religion, and come to live as they did, so as to

be always ready to communicate. The church of Rome, instead of constant communion, has ordered the host to be reserved, which they believe to be not only a symbol of Christ's presence, but Christ himself; and this they keep perpetually in their churches, as a constant object of divine worship. This is a practice in itself superstitious, and as managed by them, idolatrous, a remedy worse than the disease. It is just as if the governors of the Jewish church should have kept the people from gathering manna, excepting on two or three days in the year; and instead of that should have showed them that omer, which was to be laid up in the tabernacle for a monument of God's miraculous providence toward his people; but with this difference, that they had a divine command for keeping a vessel of manna, but the papists have none for reserving the sacrament.

VIII. Many express prophecies of the Messias are found in the psalms: the ii. xxii. xlv. cx. do chiefly relate to him: and there are several passages to the same purpose interwoven with the other psalms; and these should be read or sung with a good degree of attention. And sure, it cannot but quicken our faith and inflame our zeal toward our Savior, to consider, that David should thus foretel his coming above a thousand years beforehand. And if he did, so many ages before his coming, own him for his Lord and Priest, this will be a great aggravation of their guilt, who do not submit themselves to him, since he has appeared in the world and fulfilled what was foretold.

IX. Some psalms are filled with complaints of the malice of wicked men against the church. As in other respects David was a representative of the church, so especially in being hated, persecuted, and slandered by a great many ill men, and those too often of his own acquaintance and family: and it is to be remembered that David, while alive, was the patron of God's people, the defender of the faith, and the sovereign of the church; and therefore they who were enemies to him, were consequently enemies to God and religion. We need not suppose that David made his private resentments the subject of his devotions, but this was what he laid to heart, and so often bemoaned, that he should have so many enemies, when his cause was the cause of God, that he should meet with so much opposition, when all his intentions were to do honor to his Maker, and be a benefactor to his church and people: so that indeed all that he says on this subject, is not so properly to be understood in any sense, as that I am now mentioning; namely, as spoken in the Person of the whole church of God, which ever had, and shall have many bitter and implacable enemies. And the meekest christian, that can put up all private wrongs, yet may be moved with a just indignation against those that are enemies to the church. Perhaps there is no established church in the world without such enemies; it is sure the church of England has her share of them, both at home and abroad: nay, to show that David did prophecy of the future state of the church in his own person, we have not hitherto wanted those toward whom we have behaved ourselves as brethren, humbled our souls with fasting when they were persecuted, espoused their cause, and fought their battles when they were oppressed by

their own princes, received them with true christian friendship and hospitality, when driven out of their own country: some of whom have, notwithstanding all this, joined themselves to our enemies, when we have been in adversity, and spit venom against that church, with whose charity they were warmed and cherished.

X. Again, sometimes the obstinate and irreclaimable enemies of God and religion have curses and imprecations denounced against them in the psalms. The most observable of these are the lxix. and cix. And as the Psalmist had a regard to our Savior's sufferings in both these psalms, so it is evident, that the imprecating part chiefly concerns Judas, and those who joined with him in that execrable treason against the life of Christ Jesus. A passage out of these psalms is actually applied to Judas, Acts i. 20. by St. Peter, and that shows to whom, and what sort of men the rest belongs, namely, to none but such as are of the temper of Judas, and if Christ were again upon earth, would again betray and crucify him. The cxxxvii. psalm, ver. the last, was intended against the Babylonians, the greatest enemies which the church then had; and from thence Antichrist and his adherents are called Babylon in the New Testament. There are, no doubt, many anti-christian spirits in the world, and I can see no reason why we may not with St. Paul pronounce *anathema* against them, 1 Cor. xvi. 22. Gal. i. 8. especially when we have this sentence put into our mouths by the holy spirit. In a word, I take all these passages in the Psalms to be the voice of God's church, declaring all sturdy infidels and apostates forever excluded from God's favour, and delivering them up to his just judgment, to which the most tender hearted christian may and ought to give his vote; as at the last day all the saints shall join with Christ in passing sentence on the wicked world, 1 Cor. vi. 2.

XI. But that which chiefly employed the devotions of the Psalmists, and ought in reason to have as great a share in ours, is praise and thanksgiving to God for all his mercies. The Jews call the whole book of Psalms *Tehillim*, that is, lauds, or praises, by the same figure that we call our liturgy the Common Prayer; because prayer makes a great part of it, though there be other devotion of all sorts mingled with it. And certainly it is very reasonable, and what the light of nature directs, that we should make some return to all from whom we have received any benefits, and therefore above all to God, from whom we receive the greatest, and even our very selves: and sure we are guilty of the greatest baseness, if we do not make him so easy and cheap a requital, as that of praise and thanks, which put us to no further expence than that of a grateful heart and a cheerful voice. The subjects on which the thanksgiving Psalms were chiefly composed, are those which are of all other the greatest; namely,

1. The works of creation, in which as all men are concerned, so all should unanimously join to praise the author of them. The goodness of God in creating us, and all things, is the foundation of all the rest of his mercies, and the clearest demonstration of the Being of God, without whom nothing else could have been: and what can be more just and agreeable than that we should often owa

and praise that power and wisdom by which we live, and move, and have that being on which all our other enjoyments depend; and who hath so made us that we are capable of praising him, as no other creature in this visible world can do, but man? Other creatures may and do afford us matter, or give us occasion to praise God, but none of them can offer this sacrifice but we alone. None of the creatures we have to do with can have any knowledge or apprehension of God but ourselves; they want both speech and reason, without which this service cannot be performed. This is the chief privilege by which we are distinguished from them, that we can, with mind and voice, worship and praise our Creator; and they who make no use of this privilege do wilfully degrade themselves, and, as it were, become brutes by choice.

2. We ought also frequently to commemorate those works of Divine Providence, whereby we, and what belongs to us, have been preserved; whereby we have the comforts and conveniences of this life, at least in some measure, continued to us; for the settled course of nature, the constant returns of night and day, seed-time and harvest, summer and winter; and the Psalms will put into our mouths fit words to express our sense of these blessings.

But the Psalter will in an especial manner assist us in offering up our thanks to God for his peculiar care of the church, for his miraculous Providences, whereby he has protected and saved it against all the secret practices and open assaults of its malicious and politic enemies. The Psalmists are not more particular in any thing, than in rehearsing all the mighty works which God did for his people, from the time of Abraham till the return of the Jews from the Babylonish captivity, after which time none of the Psalms, or other books of the Old Testament, were written; but they do in an especial manner, and very often, recount the miracles which God did in behalf of the Jewish people in Egypt, the red sea, and the wilderness, to the time of their settlement in the promised land. And the christian church is more interested and concerned in these miraculous providences, than may at first sight be apprehended; for it is certain that Abraham was the father of the faithful, and his posterity by his son Isaac, and grandson Jacob, were the true church, as all sincere christians now are, and those Jews who passed through the red sea were the ancestors of us christians, 1 Cor. x. 1. the remnant of their posterity, who owned Jesus to be the Messias, and were, as I may so say, the mother-church of Christ. This church of Jewish converts (to use St. Paul's similitude Rom. xi.) were [the root, or true olive-stock] into which we, whose forefathers were Gentiles, or Heathens, [were engrafted.] And the conclusion from thence is, that the wonders which God performed in behalf of the children of Israel in Egypt, and elsewhere, were performed to our ancestors, to the same church in substance, that we now are. And as there is nothing more wonderful in man than his conception, his growth in the womb, his breaking forth from thence, and gradual increase in bulk, strength and sense; so there is nothing more admirable in the church, than that series of miracles whereby God raised, settled, and established it, in the midst of the heathen world;

and in despite of all the power and malice of Pharaoh, and other idolatrous tyrants. But further, the extraordinary works which he did by Moses, Joshua, and other leaders of his people, down to David, should remind us of the greater power which he afterwards showed in enlarging his church upon the coming of Messias, by the tongues, pens, divine works, and sufferings of the apostles, and others who first planted christianity; and the wonderful success which he gave to Constantine the Great, and other of the first christian Emperors, against those heathen generals, and forces, which opposed them; and to the many kings and queens whom he hath since raised up to be nursing fathers and nursing mothers to his church.

3. Above all we ought never to forget the greatest of his mercies, which is the knowledge of his will, or that revelation of divine truth which he hath vouchsafed to us, without which our condition would be little better, if it were not worse, than that of the beasts which perish. By this we are informed how we may certainly please him, by what means we may obtain the pardon of our sins, and the assistance of his grace, and whatever is necessary to make us either good here or happy hereafter; and the Psalms will furnish us with great variety of expression, whereby we may return our thanks to God for this eminent, invaluable mercy. In this particular, we ought, if possible, to raise our devotions above that of David and the other Psalmists; for when they thank God for the benefit of his word, they chiefly meant the law of Moses; and as much as the gospel excels the law, so much should our praise and gratitude exceed theirs.

And let it be observed that the Psalmists did not think it sufficient barely to recite all the mercies they had received from God, but they do most frequently and amply acknowledge his wisdom and power, veracity or faithfulness, and especially his goodness, which are the cause, and spring-head of all our blessings. And this is not only a very considerable part of that honor which we owe him; but is likewise very necessary to quicken and inflame us in all other parts of our devotion: for he must needs perform the duty of prayer with great coldness and indifference, who does not both heartily believe and duly consider, that the God to whom he offers his prayers, is all-knowing, Almighty, the Author of all the good that we can have, or hope for, who is alone able to save, or to destroy.

But here it may be objected, that several sorts of Psalms may, and do occur in the very same service, and that it can scarce be supposed that men are so much masters of their own affections, as to turn and alter them every minute as they please. How can a man be dejected with sorrow while he is reciting a penitential Psalm, and be elevated with joy and praise when he has turned the leaf, and is beginning another, and immediately be fired with a zeal and due concern for God's church in rehearsing a third? for it may, at first sight, seem a matter very difficult, if not impossible, so often, and all of a sudden, to change our frame of mind.

In answer to which I need only give an instance, to prove that this is so far from being hard to be practised, that it is really natural to us. In reading a history, when in one page we observe a good cause, or a virtuous person oppressed or injured, we are insensibly wrought into pity and commiseration, we condole the undeserved sufferings of the innocent, and have a just indignation against those who are the causes of them. In the next page, when we see virtue breaking through a cloud, and by a sudden turn grown successful and triumphant, and its adversary deprest and mortified, we do in our minds exult and congratulate the deliverance, and we find as great an alteration in our minds and affections, as there is in the affairs which the history treats of. Much more may our affections be raised, or layed in a moment of time, when we bend our minds to the doing of it, and make use of our reason to that purpose for which God gave it us, namely, to regulate, command, and turn our thoughts and passions, as the present occasion shall require. Indeed, the greatest difficulty is, to keep our thoughts close to one subject for a considerable time together, and not to turn them to a new one; for this rather refreshes and relieves them. And therefore that great variety of matter, and diversity of affection, which is so observable in the Psalms, does really render them more agreeable for the devotions of creatures, whose thoughts are so quick and changeable as ours are. If there were any thing in this objection, it would lie as much against all manner of true devotion, as against the Psalter. For whoever prays as he ought, must confess his sins; and in doing so should be heartily grieved and ashamed; and in the same prayers he must proceed to praise and thanksgiving, and then ought to have a heart filled with joy and love towards him who is the Author of all our mercies; he must intercede for all that are in want, and then shouldbe touched with a feeling pity of those he prays for: so that in truth this seeming objection against the using the Psalter by way of devotion, and which has likewise been urged against the common prayer, does as much affect the devotion of those who made it, if they have any, as it does either the Psalms or Liturgy.

The reader may further consider, that where it can be, the Psalms should be sung with instrumental music. There can be no doubt, but that the composers did intend they should be so used, if we may believe not only the Hebrew titles, as they are commonly understood, but the very words of some of the Psalms. The cl. (to mention no more at present) invites people to praise God with no less than eight sorts of musical instruments. Some indeed would have it, that this was a part of the ceremonial law, and therefore abolished by Christ; but I never saw any thing that looked like an argument for this opinion: on the other side we are sure that instrumental music was used in the worship of God by Miriam, just after the children of Israel were come out of the Red Sea, Exod. xv. 20. before one word of the ceremonial law had yet been mentioned; and the holy apostle James advises,(James v.13.) those that are merry to sing, as we translate it, but as the word properly signifies, to sing to the harp, or by touching some instrument of music. That this is the meaning of the word elsewhere, no one can reasonably doubt, and why it must

otherwise be understood in this place, I see not. Further, in the xiv. of the Revelations we have a great multitude of them who were redeemed from among men, who followed the Lamb, and were the first-fruits unto God, ver. 4. represented as playing upon the harp, ver. 2. on Mount Sion, ver. 1. By these, no question, is meant great numbers of Christian primitive saints, worshipping God either in the church here on earth, or else in heaven above: and it is all one whether we take it for the Church triumphant, or militant, for we may be sure, that neither the one nor the other would be described by the Holy Ghost, as worshipping God in an unlawful manner. Would any of our dissenters describe either heaven, or the apostolical church, by saying, that the pastors wore mitres and rochets, and the people worshipped towards the east, and bowed their bodies at the name of Jesus? No surely; and the reason is plain, namely, because they think that habit, and these ceremonies unlawful. And for the same cause we may be sure the scripture would never have decyphered to us the Church of God, either in heaven, or earth, as worshipping God with musical instruments, if there had been any sin or fault in the use of them: so far from that, that I suppose all devout and rightly informed Christians should choose to sing the Psalms with instrumental music.

But if a sincerely good man have not skill or opportunity to use the Psalter in this manner, when he meets with the mention of musical instruments, in singing or reading the Psalms, let him say in his own mind, "let those that can, use these instruments to enliven their own, and other men's devotions; I am so far from being averse from any thing, that may be a means of raising men's affections in the service of God, that I would advise them to use their best skill to this purpose: nor can music be so well employed to any other use, as to the exciting men's zeal and pleasure in worshipping their Creator. But as for me, and others, who want these means, let us offer up our devotions with a sincere heart, and a pure mind; and this, I doubt not, shall be more acceptable to God than sounding brass, or the loudest and best tuned cymbals."

Remarks on the Passage of the Israelites through the Red Sea.

IN what particular part of the sea this passage was opened to the children of Israel is not very easy to determine; but those seem to have the most probability on their side who place it a few leagues to the south of Suez, where is a long narrow valley between two rugged chains of mountains, which to this day is called by the Arabs, *The Road of the Israelites.* In such a situation Pharaoh might well say of them, *They are entangled in the land, the wilderness has shut them in*, Exod. xiv. ver. 3. and when the Egyptians overtook them encamping before Baalzephon, at the eastern extremity of this valley, near the sea, what could the Israelites expect but inevitable destruction, having impassable mountains on the right and left, the sea before them and Pharaoh cutting off all retreat behind

them with his chariots and horsemen? That this is the place where the Israelites were completely delivered from their slavery, and even from the fear of their enemies, seems confirmed not only by a tradition among the Arabs to that purpose, but by the name of the most eastern part of the mountain next the sea, which to this day is called *the mountain of deliverance.**

Some have fixed their passage at Tor, and others at Corondel; but neither of these conjectures is well supported. All the way from Corondel to Tor, the channel is about twelve leagues broad, which seems too great a space for the Israelites to traverse in one night, without adding considerably to the miracle; and besides, the shore, which is low and sandy till we come to Corondel, begins from thence to be rocky and mountainous, while the opposite side of Egypt is still more inaccessible, especially to chariots, of which great part of Pharaoh's army consisted. From the valley above mentioned to the Arabian shore, the sea is about ten miles, which part of the country is called the desert of Shur, the same with the Shur of the scriptures, Exod. xv. ver. 22. where the Isrelites are said to have landed; whereas, had they crossed over at Corondel, they would have come into the desert of Marah. But after all, it must be granted, that we can arrive at no certainty in this affair.

Proceed we, therefore, to make a short enquiry into the most material point relating to this event, *viz.* Whether it was miraculous or not? i. e. Whether the sea was really divided by supernatural power, or whether Moses and the Israelites did only coast some part of it, or, at most, cross a small nook at low water, timing it so well that Pharaoh and his host endeavoring to do the like, perished in the attempt. This is so far from being a new question, that Artophanes, an ancient writer quoted by Eusebius, assures us, that both these opinions were held by the Egyptian priests; the former by those of Heliopolis, and the latter by those of Memphis; the last of these has been followed by many eminent men, both Jews and Christians, who, without denying the main part of the transaction to be miraculous, have fallen into the notion of the Israelites not passing through the sea, but only coasting it along, and making, as it were, a semicircle round the shore at low ebb, or crossing some narrow point of it when the water was retired.

Nothing is plainer, than that the whole tenor of Moses' account is directly opposite to such a notion; for he tells us, Exod. xiv. ver. 15. *that upon his stretching out his rod, by God's command over the waters, a mighty wind arose and divided them; that they stood upon heaps, and were as a wall on the right hand and on the left*, that the bottom of the sea *was dried up, and that the Israelites marched through it as on dry land.* The royal Psalmist speaks of God's *dividing the sea into parts, and making Israel pass through the midst of it*, Ps. cxxxvi. ver 13, 14, and the prophet Isaiah says, that *God led them by the right hand of Moses, dividing the waters before them to make himself an everlasting name, and that he led them through the deep as an horse through the wilderness*, Isaiah lxiii. ver. 12, 13. Is it not highly unreasonable to imagine, that such language as this was designed to represent a

* See Thompson's Travels.

transaction wherein there was nothing wonderful, or contrary to the ordinary course of nature?

Endeavor we next to show, that the notion of Moses' leading the Israelites along the shore or across some narrow point, is contrary to reason and experience. We readily grant indeed, that the Red sea ebbs and flows like other seas which have a communication with the ocean; but then we are told by those who have made the exactest observations, that the greatest distance to which it falls from the place of high water is not 300 yards, and that these 300 yards, which the sea leaves uncovered during the time of low water, cannot continue so above half an hour at most, because then the sea begins to flow in again towards the shore, from which it had gradually retreated for six hours before; so that upon a moderate computation, the greatest extent of time and passable ground that can be allowed the Israelites for their march upon the coast, is about 200 yards during six hours.

Now it is plain, that a multitude of people, consisting of more than two millions of men, women, and children, encumbered likewise with great quantities of cattle and household stuff, could never be able to perform such a march, within so short a space of time, or even double that space, though we should allow them double breadth of ground for the purpose. This argument will be of equal weight against those who think the Israelites only coasted along some part of the sea, and those who maintain that they crossed a small arm or point of it; seeing that in either of these cases six or eight hours could not have been sufficient for the passage of so vast a multitude.

Some, perhaps, may wonder that the Egyptians, when they saw such a miraculous passage opened for the Israelites, should venture to pursue them; but the reason of this seems to be intimated by the sacred historian, who says, that *The angel of God, which went before the camp of Israel, removed and went behind them, and the pillar of the cloud came between the camp of the Egyptians and the camp of Israel, and was a cloud and darkness to the one, but gave light to the other*, Exod. xiv. ver. 19, 20. so that probably, when the Egyptians followed the Israelites into the midst of the sea, they knew not where they were till it was too late to retreat: they imagined perhaps that they were still upon the shore, from whence the water had retired; the darkness of the night, and the preternatural darkness of the cloud not suffering them to see the mountains of waters, till *the Lord looked upon them through the pillar of fire;* i. e. turned the bright side of the cloud towards them, and thereby made them sensible of their danger, at which time, had it been in their power, they would have fled from the face of Israel. Exod. xiv. ver. 24, 25.

In the next place, to suppose their was nothing miraculous in the passage of the Israelites, is a notion repugnant to the known character of Moses as an historian, and calls in question not only his avowed modesty and veracity, but even his conduct, sense, and experience, for it is evident that Moses represents the whole affair as wonderfully carried on, from the beginning to the end, by God himself, who knew what passed in Egypt, and made his people unexpectedly take a new route, which brought them into a situation so apparently dangerous.

It was then as he assures us, that God interposed his miraculous power on their behalf, and divided the sea to make a free passage for them, and to overwhelm their enemies; and accordingly, we find him making all Israel sound the praises of God as the sole author of their deliverance; which he hardly would have done had it been entirely owing to his policy, or his superior knowledge of natural causes. On the other hand, if Moses did not act in this affair by divine direction, what idea must we frame of his conduct and experience, who could be guilty of such an oversight as to lead the Israelites in the mouth of the extremest danger? And again, if their deliverance from their enemies at the Red Sea, had nothing in it beyond the ordinary course of nature, by what artifice could Moses possibly persuade above two millions of people that God had wrought such a stupendous miracle in their favor, when they could not but know, as well as he, that no such thing had been transacted; if he had once endeavored to foist a fable of this nature upon such a contumacious, and not over credulous set of people as the Israelites were, he would have made himself ridiculous, and exposed his authority to contempt.

Among those who acknowledge a divine power to have interposed in this memorable transaction, some have endeavored to reduce the miracle into a very little compass, whilst others setting no bounds to their zeal, have added fond conceits of their own, and multiplied it in an unnecessary manner. Of the former sort are those who attribute the dividing of the sea, and the standing up of the waves, to a vehement cold wind, which froze the waves as fast as the wind blew them up; after which being thawed by a warmer one, they naturally returned to their former station. This opinion seems grounded on a figurative expression in the song of Moses, which our translators have rendered *The depths were* congealed in the heart of the sea.* Many of the moderns have espoused this sentiment. Exod. xv. ver. 8. A Jewish Rabbi has conjectured, that the sea was not divided at all, but frozen hard enough for the Israelites to pass over it though it thawed and overwhelmed the Egyptians. On the other hand, Origen endeavors to magnify this miracle, having recourse to an ancient Jewish tradition, which says, that God opened twelve different passages through the sea according to the number of the twelve tribes of the Israelites, that each tribe might march separately: this tradition, perhaps, took its rise from this expression of the Psalmist, "*God divided the Red Sea into parts.*"—Ps. cxxxvi. ver. 13. but such ill grounded fancies scarce deserve to be mentioned; much less those of some others, who imagine that God removed the rocks, rooted up the plants that grew at the bottom of the sea, levelled all uneven places, and made, as it were, a hard beaten road, in order to facilitate the passage of the Israelites.

* According to the Septuagint, *heaped together.*

POETRY.

ORIGINAL.

Lines addressed by a Father to his infant Child, calling for its deceased Mother.

FORBEAR, sweet innocent, forbear to wring
With that dear name, thy Father's heart;
That once lov'd sound, whence now his sorrows spring,
That sound, than music sweeter to his ear,
Could but a Mother's voice reply,
A Mother's sense thy plaintive call but hear.

Ah why then, little mourner, why so young,
Should instinct prompt thy cherub lips,
And why parental smiles inspire thy tongue,
Affection's earliest, fondest word to frame?
Since thou no more those smiles must know,
And soon thy memory loose that empty name.

Cold are thy Mother's arms, in death fast bound,
That should have strain'd thee to her breast;
And cold that breast beneath the kindred ground,
On which thou still shouldst hang, thy life's warm stay,
Could but thy Father's prayers and tears
Have brib'd the tyrant death to yield his prey.

Thou feel'st not, canst not feel thy Father's grief,
By thoughtless innocence beguil'd:
Hush then, babe—thy wants shall find relief;
Within thy Father's arms repose head,
In slumber seal thy tearful eyes;
While hosts angelic guard around thy bed. T. B.

THE WINTRY DAY.

IS it in mansions rich and gay,
On downy beds and couches warm,
That Nature owns the Wintry Day,
And shrinks to hear the howling storm?
Ah! no!

'Tis on the bleak and barren heath,
Where Misery feels the shaft of death,
As to the dark and freezing grave
Her children—not a friend to save—
Unheeded go.

Is it in chambers silken drest,
At tables, with Profusion's heap?
Is it on pillows soft to rest
In dreams of long and balmy sleep?
Ah! no!

'Tis in the rushy hut obscure,
Where Poverty's low sons endure,
And scarcely daring to repine,
On a straw pallet mute recline,
O'erwhelm'd with woe.

Is it to flaunt in warm attire,
To laugh and feast and dance and sing;
To croud around the blazing fire,
And make the roof with revels ring?
Ah! no!

'Tis on the prison's flinty floor—
'Tis where the deafening whirlwinds roar,
'Tis when the sea boy on the mast
Hears the waves bounding to the blast,
And looks below.

Is it in chariots gay to ride,
To crowd the splendid midnight ball,
To revel in luxurious pride,
While pamper'd vassals wait your call?
Ah! no!

'Tis in a cheerless, naked room,
Where Misery's victims wait their doom;
Where a fond MOTHER famish'd dies,
While forth a frantic FATHER flies,
Mah's desperate foe!

Is it when, prodigal and weak,
The silly spendthrift scatters gold;
Where eager Folly hastes to seek
The sordid wanton, false and bold!
Ah! no!

'Tis in the silent spot obscure,
Where, forc'd all sorrows to endure,

Pale Genius learns, O lesson sad!
To court the vain, and on the bad
False praise bestow!

Is it where gamesters thronging round,
Their shining heaps of wealth display?
Where fashion's giddy tribes are found
Sporting their senseless hours away?
Ah! no!

'Tis where neglected Genius sighs;
Where Hope, exhausted, silent dies;
Where Merit starves, by Pride oppress'd,
'Till every stream that warms the breast
Forbears to flow!

A dying Christian's Address to the Sexton.

COME, honest Sexton! take thy spade,
And let my grave be quickly made.
I now am come to be thy guest;
Let me in some dark corner rest:
For I am weary, full of pain,
And of this pilgrimage complain.
Make my cold bed secure and deep,
That undisturb'd my bones may sleep,
Till that tremendous, awful day,
When, from above, a voice shall say:
"Awake, ye dead! lift up your eyes;
"Your great CREATOR bids you rise."
Then, free from this polluted dust,
I hope to reign among the just.
But hark! the bell calls "come away!"
I hear its summons, and obey.
Into thy hands, O Power benign,
The soul thou gav'st me, I resign.

Ecclesiastical News.

ON Wednesday, the 20th inst. the Rt. Rev. Bishop JARVIS visited St. John's Church, Waterbury. The Rev. Mr. Wheeler read Morning Prayers; after which the Rev. Virgil H. Barber was inducted Rector of said Church: a Confirmation followed next, when one hundred persons received the benefit of that ordinance. A Sermon on the reciprocal duties of Priest and People, was delivered by the Rev. Mr. Bronson, to a respectable congregation. The universal and marked attention of the audience showed they were not insensible to the merits of an ingenious and well adapted discourse; and the general tribute of tender and sympathetic sensibility that they paid, bore the best testimony of their affectionate regard for their former Pastor. Unanimity and harmony of feeling, we believe, were never more manifest than during the whole of this visitation.

MARRIAGES.

AT Newtown, by the Rev. Daniel Burhans, Mr. JOHN GLOVER to Miss ESTHER BEERS.—Mr. ABIJAH BEERS to Miss NABBY BENNETT.—Mr. LEVI CANDEE of Oxford, to Mrs. LUCY PECK.—Mr. EBENEZER BEERS, jun. to Miss PHEBE BOTSFORD.

Four of the above persons were children of Mr. Ebenezer Beers of Newtown, Conn. and all married in the space of four months.

OBITUARY.

DIED, on Sunday the 1st inst. Mr. SAMUEL JOHNSON, of Guilford, in the 80th year of his age, after a lengthy sickness, which he bore with great calmness and christian resignation: on Tuesday following his corpse was carried into the Episcopal Church, and a well adapted Sermon was delivered by the Rev. Doctor Hubbard.—The numerous concourse of people who attended on the occasion, and the respect which all classes of people appeared to pay to the remains of the deceased, was a striking proof how greatly he was beloved by his acquaintances.

PROSPECTUS
Of the Churchman's Magazine.
(New Series.)

SINCE the commencement of the present year, the subscriber has been in part the Editor of the CHURCHMAN'S MAGAZINE. It will hereafter be published in the city of New-York, under his direction, as Proprietor and Editor.

The Magazine shall be conducted on the same plan and terms as heretofore, except, that, instead of one number of 40 pages being published monthly, one number of 80 pages shall appear every two months. This arrangement, it is thought, will prove on many accounts more convenient and eligible than the former.

In addition to the commission of 12 1-2 per cent. to agents, the Editor engages to pay to the order of the Convention of the Protestant Episcopal Church in each state, 10 per cent. on the amount of monies which shall be paid by subscribers to the Magazine, in said state. By this plan, persons who subscribe to the Magazine, and its patrons who exert themselves to procure subscribers, will not only fulfil the important duty of contributing to the diffusion of religious knowledge, but will secure an annual revenue to the Conventions of the churches respectively, which may be appropriated by them to pious purposes.

The above arrangement, and engagements entered into with the former proprietors of the Magazine, impose on the Editor considerable pecuniary responsibility. An increased subscription list, and punctuality in the payment of subscriptions, will be indispensable to the success of the work on a plan which promises utility to the church in general, while it requires great labor and attention on the part of the Editor, and precludes him from all prospect of any pecuniary remuneration. He trusts that the friends of evangelical truth will not be backward in exertions to promote the circulation of a miscellany which shall be devoted to the defence and illustration of the principles of that religion, which is not less essential to the prosperity of civil society, than to the present and future felicity of man. The friends of the Protestant Episcopal Church will recollect that the Churchman's Magazine is the only periodical publication devoted to the interests of their venerable and apostolic church; while, among other religious denominations, various periodical miscel-

lanies are supported with a liberal zeal, worthy of imitation. The price of the Magazine is much less than that of any similar publication, and is fixed so low that there must be few who will not have it in their power to patronize the work. On the counsel, aid, and exertions of his brethren, the Clergy of the Church, the Editor particularly and confidently relies.

JOHN HENRY HOBART.

New-York, April, 1808.

CONDITIONS

Of publishing the Churchman's Magazine.

I. THE Magazine shall appear every two months, in numbers of 80 pages octavo; making an annual volume of 480 pages. The first number according to this new arrangement, shall appear on the first of next July, and the succeeding numbers regularly on the first day of every other month.

II. The price to subscribers is *One Dollar and Fifty Cents* per annum, payable in advance.

III. The allowance to agents will be *twelve and a half* per cent. they being responsible for the Magazines which are sent them. There shall be also an allowance of 10 per cent. to the Conventions of the Protestant Episcopal Church in each state, on the amount of monies which shall be paid by subscribers to the Magazine in said state.

IV. A table of contents, with a title page, shall accompany the last number of each volume.

☞ Messrs. Oliver Steele & Co. of New-Haven, are appointed general agents for the Magazine in the state of Connecticut; and with them the agents in the several towns in said state will continue to settle for all monies received on account of the Magazine. The Agents in other places are requested to account for the Magazine to Messrs. T. & J. SWORDS, No. 160 Pearl-Street, New-York, the publishers of the work; and to pay them whatever balances may be due on the present volume.

Subscriptions to the work received by the respective agents; and they are authorized to receive payment from subscribers. Subscriptions received in New-York by the publishers, T. & J. Swords No. 160 Pearl-Street, and also by Peter A. Mesier, No. 107 Pearl-Street.